

lovers to her, so INDBA confers periods of
time on
mankind; it is INDBA who has performed
that know-
ledge-giving achievement, therefore he is
renowned;

IWDRA'S gifts are worthy of praise*

10, MAGHAYAN, rich in cattle, (those who
abide)

in thy happiness have greatly augmented¹
thy might

when it was born, (they have greatly
augmented)

thee, INBEA, and thy knowledge; XNDBA'S
gifts are
worthy of praise.

11, May I and thou, slayer of YRITRA, be
closely

united until wealth is obtained; hero,
wielding the

thunderbolt, even the niggard concedes
(that our

union gives wealth); INDRA'S gifts are
worthy of
praise.

12, Let us praise that INDRA with truth,
not with

untruth, great is the destruction of him
who offers

not; but to him who offers abundant /SWa-
oblations,

INDRA'S gifts are worthy of praise.²

¹ By their fikma-offerings and hymns.

³ Sayana merely says, "to him who offers
abundant *Soma-*
oblations (*bh&ri jyotinshi*) great is the favour
conferred by Indra."
I have ventured to connect it with the last

clause, as Sayana
does not explain this recurring burden. A more
natural ex-
planation would be, "to him who offers the *Soma*
great are the
blessings (*bh&ri jyottoshi*)."